Millennial Star

The Grand Canyon Of Arizona

No. 16, Vol. 102 Thursday, April 18, 1940

POETRY

THE WATER MILL

Listen to the water-mill;
  Through the livelong day,
How the grinding of the wheel
  Wears the hours away!
Silently the water glides
  Languid, deep, and still;
Never coming back again
  To that water-mill.
And the proverb haunts my mind
  Like a spell that's cast:
"The mill will never grind
  With the water that is past."

Take the lesson to yourselves,
  Loving hearts and true;
Golden years are fleeting by;
  Youth is fleeting too.
Learn to make the most of life,
  Lose no honest way,
Time will never bring again
  Chances swept away!
Leave no tender word unsaid,
  Love while life shall last;
"The mill will never grind
  With the water that is past."

Work while yet the daylight shines,
  Man of strength and will!
Never does the streamlet glide
  Useless by the mill;
Wait not till tomorrow's sun
  Beams upon thy way,
All that thou canst call thine own
  Lies in this—"Today";
Power, intellect, and strength,
  May not—cannot last;
"The mill will never grind
  With the water that is past."

O the wasted hours of life
  That have drifted by!
O the good that might have been—
  Lost, without a sigh!
Love that we might once have saved
  By a single word,
Thoughts conceived, but never penned,
  Perishing unheard;
Take the proverb to thy heart,
  Take,—ay, hold it fast—
"The mill will never grind
  With the water that is past."

—Sarah Dowdney

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16

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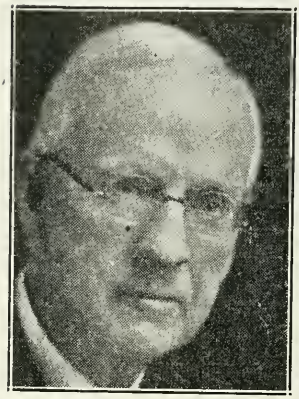
THIS WEEK'S COVER

THE cover picture shows a photograph of the Grand Canyon from Bright Angel Point, surely a work of art by Mother Nature. See article page 244, written specially for the "Millennial Star."

Experiences In The Ministry And The Testimony Gained Thereby

By President Rudger Clawson

Of the Council of the Twelve



President Clawson

IT seems to me that it is our duty, if we have a testimony of the Gospel, to bear that testimony, not only occasionally, but frequently, and if we fail to do this we are "hiding our light under a bushel."

A testimony of the Gospel is very precious. There are millions of people, children of God, on this planet who have no such testimony, and who perhaps have never heard a testimony such as we have, and such as many of our children have received.

Joseph and Hyrum Smith

I have been labouring fifty years in the ministry. I did not know the Prophet Joseph Smith and his brother Hyrum, but I am acquainted with the stupendous work they accomplished under divine help, and to me that is a testimony of the truth of the Gospel, because I do not think it is humanly possible for any individual to accomplish the work that Joseph Smith, the Prophet, accomplished without divine help, and I feel as I know the Prophet and his brother Hyrum about as well as if I had lived in Nauvoo at the time of their martyrdom.

Brigham Young A Prophet

I was acquainted with President Brigham Young. I rode with him by invitation on a trip through Southern Utah and felt that it was a great distinction to ride with the Prophet of God. I was deeply impressed with the importance of myself on that occasion.

He was a great man; he was a leader of men; he was a pioneer, but above all he was a prophet of God, a servant of the Almighty, and I am happy to say that I knew him fairly well, and knew of his work and of his life, and that is a testimony to me.

Five Other Great Leaders

I was acquainted with President John Taylor, who is designated as a champion of the truth. He was a valiant man, an able president, a man of great firmness of purpose, and who exerted an influence for good throughout the Church and throughout the world.

President Woodruff won great distinction in the mission field. He was certainly an energetic man and a successful missionary. He found the field white and ready for the harvest, and brought many, many souls into the Church, both

in the east and in the west, as also in Great Britain. He was a humble man, but that rather added distinction to his greatness. I always admired President Woodruff. His life was a testimony to me.

President Lorenzo Snow, under the inspiration of the Almighty, brought the Church out of financial difficulties and stress. He was a cultured man, he was a wise counsellor, a great leader and prophet. To me his life and labours are a testimony of the truth of the Gospel.

We are all acquainted with the life of President Joseph F. Smith, a man of great strength of character, a man who stood firm and steadfast to the truth. He advocated powerfully the Gospel of Jesus Christ. Though dead, he lives in his testimony and his writings. He was much beloved of the Latter-day Saints, and I loved him.

And now we come to our living prophet and leader, President Heber J. Grant. You are as familiar with his life and testimony as I am. He is a very active man and has already accomplished a great work.

Experiences In The Ministry

In my ministry during the past thirty-nine years I have travelled 601,000 miles preaching the Gospel of Jesus Christ and bearing testimony of its restoration to earth. I speak of this modestly because my experience is simply the experience of the Twelve. They are all just as active, perhaps more so, than I have been. They may not have noted it down, but it is so recorded in their behalf.

Now, you see by my experience, that the Twelve are a travelling high council. They are so designated in a revelation given to Joseph Smith the Prophet. They are constantly upon the road, so to speak, and are contacting presidents of stakes and counsellors, high councillors, bishoprics of wards and other prominent officials in the various Stakes of Zion and throughout the United States, Canada and Mexico. They are contacting to some extent the missions on the isles of the sea, and also have contacted to a greater extent the European missions. That is our life's job, that is the responsibility that is upon us. In addition to all this we have many home duties and many meetings at headquarters. Well, I pause to say we have time to eat a little and sleep a little and then we are on the go again.

Testimony Of The Holy Ghost

The greatest testimony that has come to me in all my life time is the testimony of the Holy Ghost, the gift I received at the time of my baptism. That will be an unfailing testimony as long as I am faithful in magnifying my calling and in keeping the commandments of God. I will have that testimony in my very soul, and it is my solemn duty to bear it before the saints of God and before the people of the world.

There may be some young people among us who haven't got the testimony that I speak of. They may say, "I do not know the Gospel is true, but I believe it is true." That is a good testimony. It is a fine thing if they believe it. There are

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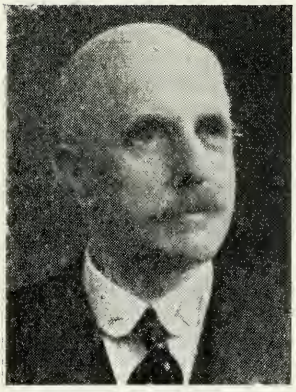
The Grand Canyon Of Arizona

By J. A. Pilling, F.R.G.S.



Mr. A. J. Pilling

A GREAT plateau sloping gently to the south was crossed by a stream. As the stream grew in size it began to cut further into the earth, and when floods came and brought down large quantities of silt, gravel and stones, the cutting process, though very gradual, went on faster. The land was also slowly lifted up on either side of the river. As time went on, small plants began to appear on the rocks and, wonderful to relate, these little growths were amongst the original causes of the formation of a great river valley.

These tiny plants caught rainwater and produced weak carbonic acid, eventually forming small holes in the walls, which became receptacles for soil and seeds blown in by the winds. Larger plants began to appear, making the holes bigger, and so in successive stages until the seeds of pines or other large trees lodged in the openings and sent down their roots. Water getting into the holes froze in winter and, expanding, made small cracks in the rocks. As the trees swayed during storms their roots acted as levers and great blocks of rock became loose and eventually fell into the valley, or canyon, thus making it so much wider.

All this work of nature was very slow indeed, but irresistible. The river cut deeper and deeper and the valley became wider and wider, and in the course of millions of years the Grand Canyon of Arizona, the most stupendous abyss on earth, was formed. It is the world's outstanding example of wearing away by combined natural forces.

The above is a very rough and brief outline of the geology of the Canyon, but this article is not intended to deal with that science.

Not long ago my party of four had the privilege of seeing some of the wonders of the Western States of America—an experience never to be forgotten. After visits to Yellowstone Park, Salt Lake City and the Parks at Bryce and Zion in Southern Utah, we travelled 166 miles by coach from Bryce to the North Rim of the Grand Canyon. As we arrived a heavy thunderstorm began; the lightning was most vivid, great forks of which descended into the ravine before our eyes. This ordeal over, we gazed speechless on an enormous chasm, staggering in its immensity. Words are not equal to the task of describing adequately the fascinating wonders of the Grand Canyon—a delight to the eye, but awe-inspiring in its silence, the first glimpse of which was burnt into memory for a lifetime.

We could clearly see the South Rim of the Canyon, and began

to realize what lay between the North and South—numberless mountains of different heights, some with summits a vertical mile above the river, and with most wonderful colours, ever changing as the position of earth to sun altered. These mountains consist of cores of solid rock, left after the surrounding earth and softer rocks had been washed away.

Down below, in the far distance it seemed, the River Colorado looked like a small, muddy stream, but it was actually a swirling river 100 yards or more in width, with no indication of the dangers which beset those who attempt to navigate it.

At our point the distance from rim to rim is 13 miles, but the crossing is 22 miles in length and is only made on foot or on mule-back and takes two days, including a night spent at an hotel in the bottom of the Canyon. The zig-zag trails are exceedingly steep, and people with weak nerves are advised not to take a trip of this kind. No vehicles can descend into the Canyon, and the only bridge is for those who go down in the way I have described. The nearest way across the Canyon for vehicular traffic covers no less than 215 miles.

Our readers will no doubt remember the article "Wonders of the West" by Mr. Pilling (Fellow of the Royal Geographical Society), which appeared in March 24th's issue of the "Star" in 1938.

He has travelled in Argentina, Brazil, Chile, Uruguay and Paraguay. Has also made several visits to the United States and visited the Mormon City of Salt Lake.

Here is another interesting article, written especially for the "Millennial Star" and gives an account of his visit to the Grand Canyon of Arizona.

The district around the Grand Canyon was set aside in 1919 as a National Park. It has an area of 1,000 square miles and 105 miles of the river are within the confines of the Park. Some 260 miles to the west the Great Boulder Dam, the largest in the world, has been built by the Government, and this forms a lake 115 miles long and nearly 600 feet deep in places.

The Grand Canyon was first discovered by Spaniards in 1540, but they did not visit it again until 1776. No Americans saw it until 1826, and it was not until 1869 that the first successful boat trip was made through the 19 canyons pierced by the River Colorado. This was a marvellous achievement on the part of Major Powell, Director of the United States Geological Survey. The hardships endured by him and his men in little boats, rushing through violent rapids and whirlpools in deep canyons; their many weary portages around waterfalls; the lonesomeness of their isolation; the never-ending roar of the waters; the days on end spent in damp clothing; and the meagreness and monotony of their food, form a tale of the most exciting adventures of which it is possible to conceive.

Immediately in front of us at the North Rim was a huge ravine called "Bright Angel Canyon," seven miles long to its

(Continued on page 253)

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widstoe and Leah D. Widstoe

INSTALMENT VII

"ALL WHOLESOME HERBS"—(Continued)

Cooking of Vegetables. Many vegetables may be eaten raw as salads with profit to the teeth as well as the general health. Such are lettuce, cress, cabbage, carrots, celery, young peas, turnips, rutabagas and many others. The root vegetables may be cut very fine or grated. In this manner may the necessary elements of earth come to man in their purity.

Most starchy foods taste better and are most easily digested when cooked, but the cooking should be done in such a way that the mineral and other nutritive elements are not destroyed or thrown away. Much of the mineral content of fruits and some vegetables is found near the skin; for that reason, if possible, the skin should be eaten. Especially is this true of the potato, which should never be peeled but either baked and the skins eaten, or boiled with the skins on, then mashed or riced if desired, and the cooking water used in soups.

Vegetables should not be allowed to soak in water, for their minerals and vitamins are usually soluble, and thus wasted in the water commonly thrown away; neither should the cooking water, when vegetables are boiled, be thrown away, for the same reason. One writer has said that if kitchen sinks and dustbins had hearts and lungs they would be the best fed animals in captivity! The solutions obtained when vegetables are cooked should be saved and served with the vegetables or used for sauces or soups.

Vegetables should be prepared only when ready to use; soaking should be unnecessary. If cut fine most vegetables will cook in from 5 to 20 or 30 minutes. Care must be taken not to overcook them as this destroys their vitamins as well as changes their delicate flavour. They should be cooked with a minimum of water, or better cooked in a double boiler, or the waterless way, and the whole served together. Familiar to every one are the sloppy, tasteless, colourless vegetables of the average cook which often look to be a "tangle of brown weeds and they will taste like vegetable matter spread on paper and horsehair." Alas, this description fits the cooking of vegetables in many homes and hotels. It is not to be wondered at that most children and many adults dislike vegetables, for they are often so poorly cooked that their natural flavour is changed beyond recognition.

Soda should never be used in the cooking of vegetables for it destroys the vitamins and makes the food tasteless. If cooked quickly with little or no water, all vegetables will retain both flavour and colour.

Roughage in Vegetables. It is necessary to have bulk and

indigestible material in food to promote normal peristalsis of the alimentary tract and evacuation of the bowels. "This is true for all normal people over nine months of age." Such a prevention or cure of the bug-bear of "stasis" in the large intestine or constipation should come from natural foods.

Fruits and vegetables contain relatively large proportions of cellulose, or crude fibre. This does not dissolve to any large extent in the alimentary tract, but serves the imporant purpose of furnishing bulk, which together with vitamin B is necessary to overcome the common and serious ailment of constipation.

The Question of Fat. The value in the diet of the fats of the plant and animal kingdom must not be overlooked. Edible fats and oils are valuable energy foods, and perform other distinct functions in nutrition. Recent researches show that one or more of the fatty acids which are normal constituents of natural fats, such as butter, are actually indispensable in complete nutrition. Linoleic acid, for example, is reported by McCollum and Becker to be necessary for an adequate diet. A chief value of fats is the warmth yielded when burned in the body; hence their direct need in cold regions. Secondly, they tend to delay the rate of digestion, which results in a feeling of well-being and satisfaction, since pangs of hunger are felt when the stomach is empty. On the other hand, when fat is mixed with protein or starch it may become a menace for it takes as long as six hours before the stomach is emptied. Fats further add much to the flavour of different foods. The yellow animal fats also contain vitamin A which is necessary for complete nutrition. The fact that fats generally have $2\frac{1}{4}$ times as much fuel value as sugars and starches indicates that they must be used with intelligence.

Except in the coldest climates the fat in the diet must always be balanced with starch and sugar. That is fats should be eaten in a definite ratio with carbohydrate foods. Without such balance the fat is incompletely burned, which gives rise to injurious substances known as acetone bodies. This condition causes a feeling of nausea, or general illness, and may induce the so-called bilious attack. The "morning sickness" of pregnancy is largely a result of this disturbed balance. During pregnancy, fats should be confined if possible to those containing vitamin A, and starches and "sweets" should be increased in moderation. During the nursing period, however, starches and sweets as well as fats should be curtailed in the mother's diet and the mineral and vitamin bearing foods increased.

There are other disadvantages in a too free use of fat in the diet. Its digestion, which is not affected by the gastric juice, must wait until it passes out of the stomach. The slow emptying of the stomach may aggravate or even cause the fermentation of starchy and sweet foods and the putrefaction of protein foods. The fat forms a coating over the starch or protein particles, which is penetrated by the digestive juices with difficulty. This, in the presence of the warmth and moisture of

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THURSDAY, APRIL 18, 1940

EDITORIAL

The Love Of God Overcometh Fear

THESE are days of widespread fear. Nations are afraid of one another. This is the explanation for the present race in armament. Each country, looking for an attack from some other country, arms to the limit of its resources.

Individuals, too, are fearful. They are in constant terror of having to go to war, of being bombed from the air, or of having to breathe poisoned gas spread by enemies in the streets. The man with a job is afraid he cannot keep it, the man without one is afraid of starvation or of losing his self-respect, and both look with dread to old age. Employers and employees are at each other's throat. Then there is the automobile. No one who drives or walks on the road nowadays has any assurance that he will reach his journey's end, and meantime the folks at home are worried almost to death lest their loved ones be killed or maimed on the public highways.

Fear is thus eating out the heart of nations and of individuals alike. What will be the outcome? For Fear is a poison that will destroy whoever harbours it.

But there is a cure for Fear. That cure is Love. No employer who loves his employees has any need to fear that they will desert him, for he will then deal justly with them; and no labourer who loves his employer will ever be disloyal to him or slack in his work. Love will thus solve the labour-industry problem. The husband and wife who truly love each other will never break the marriage vow, and their children will grow up in an atmosphere that will preserve them from ignorance and the greater evils. Thus Love will solve the social problem. And what office-holder who loves his constituents will betray

them? Thus Love will solve our major political problems. And if individuals are actuated by Love in their dealings with one another, the nation, which is made up of individuals, will act on the principle of Love in its dealings with other nations. Thus international problems can be got out of the way. The old copy on the school slate of our grandfathers and grandmothers, "Live and let live," should be changed to the Christian rule, "Live and help to live."

Love is two-fold, however. There is love of God, and there is love of neighbour, and both need to be expressed in deeds, not in words merely.

To love God means to keep His commandments. When we keep His commandments, we prove our love for Him. We can do so in no other way. But to keep the laws of God tends more and more to root out self-seeking from our hearts at the expense of other people. For one of the commandments requires us to love our neighbour as ourselves, and our neighbour is anyone who needs our love.

Love is power. Love is positive, creative, sustaining. It is Fear that destroys. When, therefore, we substitute Love for Fear, we are on the road to happiness, and peace, and contentment. Also God is Love. And so when we put the love of God in our hearts, we acquire courage to do the right, fortitude to sustain the right, and power to make righteousness prevail.

Joseph Smith, speaking of prayer, says that most people give up too soon, are too easily discouraged. Jacob "wrestled" with God. So did Enos, in the Book of Mormon. The Prophet himself was weeks in getting himself into the feeling where he could dare go to God in the Palmyra woods. But prayer is the means by which we obtain spiritual power, the power that drives out Fear, that gives us a feeling of security in the world.

Whoever, then, wishes to expel the brood of Fears from his heart must (1) love God so earnestly that he will "keep the commandments," (2) love his neighbours so sincerely that he will treat them as he wishes to be treated by them, and (3) pray continually for strength and courage to do what he ought to do.

Thus will Fear be exorcised and the sense of security take its place in men and in nations. The Gospel of Jesus Christ, which is Love, is the only thing that can save the world.

—THE INSTRUCTOR

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION IV.

"O Lord, lead me in a plain path."—Isaiah 27: 11

THE scene shifts to a land afar off toward the north, Norway —away up into one of its mountain meadows. The landscape is a mixture of grandeur and beauty. Hills upon hills, covered with pine and fir, stretch away from the lowlands to the distant glacier-clad mountains, and patches of green meadow gleam through the dark pine depths.

Evening was settling down on the Norwegian *saeter*, or summer herd ground. Riding along the trail through the pines appeared a young man. He was evidently not at home in the forest, as he peered anxiously through every opening. His dress and bearing indicated that he was not a woodsman nor a herder of cattle. Pausing on a knoll, he surveyed the scene around him, and took off his hat that the evening breeze might cool his face. Suddenly, there came echoing through the forest, from hill to hill, the deep notes of the *lur*. The traveller listened, and then urged his horse forward. Again and again the blast reverberated, the notes dying in low echoes on the distant hills. From another rise, the rider saw the girl who was making all this wild music. She was standing on a high knoll. Peering down into the forest, she recognized the traveller and welcomed him with an attempt at a tune on her long, wooden trumpet.

"Good evening, Hansine," said he, as his horse scrambled up the path close by, "your *lur* made welcome music this evening."

"Good evening, Hr. Bogstad," said she, "are you not lost?"

"I was, nearly, until I heard you calling your cows. It is a long way up here—but the air and the scenery are grand."

"Yes, do you think so? I don't know anything about what they call grand scenery. I've always lived up here, and it's work, work all the time—but those cows are slow coming home." She lifted her *lur* to her lips and once more made the woods ring.

"Come, Hr. Bogstad, I see the cows are coming. I must go down to meet them."

They went down the hill together. The lowing cows came up to the stables, and as the herd grew larger there was a deafening din. A girl was standing in the doorway of one of the cabins, timidly watching the noisy herd.

"Give the cows their salt," laughingly shouted Hansine to her.

"And get hooked all to pieces? Not much."

"You little coward. What good would you be on a *saeter*? What do you think, Hr. Bogstad?"

As the girl caught sight of the new arrival she started and

the colour came to her face. He went up to her. "How are you, Signe?" he asked. "How do you like life on a *saeter*?"

"Well, I hardly know," she said, seemingly quite embarrassed.

"Oh, I'll tell you," broke in the busy Hansine, as she came with a pail full of salt. "She just goes around and looks at and talks about what she calls the beauties of nature. That she likes; but as for milking, or churning, or making cheese, well—"

Then they all laughed good naturedly.

The object of Hr. Bogstad's visit was plain enough. He had been devoting his attentions to Signe Dahl for some time, and now that he was home from college on a vacation, it was natural that he should follow her from the village up to the mountains.

Hr. Bogstad, though young, was one of the rich men of Nordal. He had lately fallen heir to a large estate. In fact, Signe's parents, with a great many more, were but tenants of young Hr. Henrik Bogstad; and although it was considered a great honour to have the attentions of such a promising young man—for, in fact, Henrik was quite exemplary in all things, and had a good name in the neighbourhood—still Signe Dahl did not care for him, and was uneasy in his company. She would rather sail with some of the fisher boys on the lake than be the object of envy by her companions. But Signe's slim, graceful form, large blue eyes, clear, dimpled face, light silken hair, combined with a native grace and beauty, attracted not only the fisher boys but the "fine" Hr. Bogstad also. She was now spending a few days with her cousin Hansine in the mountains.

"So you see nothing grand in your surroundings?" asked Hr. Bogstad of Hansine.

"How can I? I have never been far from home. Mountains and forests and lakes are all I know."

"True," said he, "and we can see grandeur and beauty by contrast only."

"But here is Signe," remarked Hansine; "she has never seen much of the world, yet you should hear her. I can never get her interested in my cows."

"I should like to hear some of these ideas of yours," remarked the visitor to Signe, who had so far forgotten her manners as to be blowing her spoonful of mush before dipping it into the butter.

"I wish I were an artist," said she, without seeming to notice his remarks. "Ah, what pictures I would paint! I would make them so natural that you could see the pine tops wave, and smell the breath of the woods as you looked at them."

"You would put me in, standing on The Lookout blowing my *lur*, wouldn't you?"

"Certainly."

"And I have no doubt that we could hear the echoes ringing over the hills," continued Hansine, soberly.

"Never mind, you needn't make fun. Yes, Hr. Bogstad, I

think we have some grand natural scenes. I often climb up on the hills and sit and look over the pines and the shining lake down towards home. Then, sometimes, I can see the ocean like a silver ribbon, lying on the horizon. I sit up there and gaze and think, as Hansine says, nearly all night. I seem to be under a spell. You know it doesn't get dark all night now, and the air is so delicious. My thoughts go out 'Over the high mountains,' as Bjornson says, and I want to be away to hear and see what the world is and has to tell me. A kind of sweet loneliness comes over me which I cannot explain."

Hr. Bogstad had finished his dish. He, too, was under a spell—the spell of a soft, musical voice.

"Then the light in the summer," she continued. "How I have wished to go north where the sun shines the whole twenty-four hours. Have you ever seen the Midnight Sun, Hr. Bogstad?"

"No; but I have been thinking of taking a trip up there this summer, if I can get some good company to go with me. Wouldn't you—"

It was then that Signe hurriedly pushed her chair away and said: "Thanks for the food."

(To be continued)

★

EXPERIENCES IN THE MINISTRY AND THE TESTIMONY GAINED THEREBY

(Continued from page 243)

hundreds and thousands and millions of people who do not believe it. So if our children believe it is true, we surely should be thankful for that, and if they will hold on to their belief and cultivate the Spirit of the Lord in their hearts the testimony will come later. With some young people in the Church and perhaps with some older ones, too, they know the Gospel is true, but they do not know that they know it. They have not yet made the discovery, but they feel it in their hearts. They are almost afraid to testify to that effect. but let them cling to their belief and be faithful, and the Lord will give them a testimony.

Contact With The Adversary

I might add a word or two respecting my testimony which has been greatly strengthened by some personal experiences. I have contacted the enemy, I have met the adversary under peculiar circumstances. I realize that he is a very shrewd fellow. He is seeking our destruction. I have met him when he was operating through the spirit of mobocracy, and have been placed in some rather uncertain and dangerous situations. I was, however, preserved and delivered from the power of the evil one, and I attribute this to the mercy of God. I have come to the conclusion that, in life or in death, I must cleave to the Gospel of the Lord Jesus Christ in order to be saved, and I'm sure that is the conclusion of every faithful Latter-day Saint. "What doth it profit a man if he gain the whole world and in the end lose his own immortal soul?"

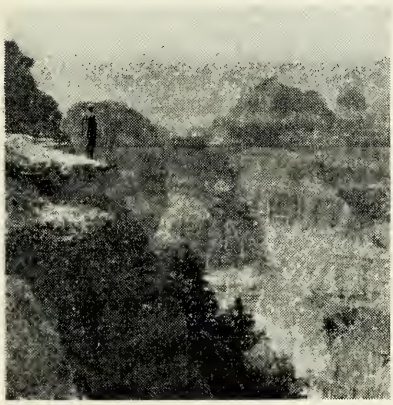
THE GRAND CANYON OF ARIZONA

(Continued from page 245)

junction with the main river. A curious name one would think, and this is how it originated: At one place during his expedition Major Powell sent some men in search of water to a tributary of the muddy Colorado. There they found the liquid quite unfit to drink, even worse than that of the main stream, so they christened it the "Dirty Devil River." But some miles further down they came across a stream of pure water, which, in their thankfulness, they called the "Bright Angel."

We stood on a cliff over half-a-mile high and very narrow, but with a stout railing for protection. At that and in other places we saw the mile-high mountains of the Canyon, the whole forming views of the most sublime character. Words fail to describe the beautiful spectacles which met our gaze: they must be seen to be believed.

After visiting the North Rim, and following a tour in California, we paid a short visit to the South Rim, thus giving us the privilege of seeing the Canyon from both sides, and obtaining entirely different views.



Another View of the Grand Canyon

The North Rim, which is almost 200 miles from the nearest railway station, can only be approached during the short summer season of less than four months. In winter there are some 50 miles of impassable snows stretching back to the north, while for months the Rim itself has a covering of snow six feet deep. The South Rim, however, may be visited at all times of the year, as a railway runs almost up to the edge.

The mountains in the Canyon are located principally on the north side, from which a closer view is obtained. Legendary names of Hindu, Egyptian and other gods were given to many of them by Major Powell, such as Shiva, Brahma, Deva, Buddha, Zoroaster, Wotan, etc. Some of them have never yet been scaled by white men, so precipitous are their sides.

With a vertical mile of depth, the Grand Canyon has varying degrees of temperature. The farther down you go, the warmer it becomes: there may be deep snow on the Rims, but as one descends the temperature becomes milder, while at the bottom sub-tropical conditions may be found, with flowers in bloom and fruits.

While there is a considerable number of Mormon towns and villages in Arizona and New Mexico, south of the River Colora-

do, the far greater number is to be found north of the River, in the States of Utah, Idaho, Wyoming, etc. President Brigham Young founded the State of Deseret, which was meant to extend to the Grand Canyon, but the Government decreed otherwise, and the Territory of Utah, a much smaller area, was established with him as the first governor.

In or near the district visited by us are several tribes of Indians, with headquarters in reservations provided by the Government, three of which I will describe very briefly.

The Navajos are the most prosperous of the Indians in the south-western part of the United States. They are always on the move with their families and flocks. The women make lovely rugs and blankets, rarely two alike, while the men are expert silversmiths, who turn out beautiful bracelets, earrings, buckles, rings and other objects—for which there is always a ready demand.

The Hopi Indians live in stone dwellings, principally in villages in the Painted Desert, where they grow corn and make baskets and pottery. Hopi houses often have three storeys, but no entrance on the ground level. Access is gained by means of a step ladder, which is pulled up by the occupant before entering his dwelling through the roof of his "flat"! The Hopis have ceremonial dances lasting nine days at a time, the best known to whites being the Snake Dance held in August each year. Sixty or eighty snakes, including rattlesnakes, are collected and taken to "kivas," or ceremonial chambers, where secret rites are performed—of which there is little authentic information. As a grand finale, the snakes are brought out into the open on the ninth day, and this is the only part of the ceremony to be seen by white men.

The third tribe is a very small one—the Havasupai Indians who live deep down in the Grand Canyon itself, approached by a trail of 14 miles from the South Rim. These people grow corn, and fruit of all kinds, such as melons, figs, apricots, peaches, etc., in a sub-tropical temperature suitable for such produce.

Finally, I must mention that the Grand Canyon Park is one of about 25 large areas in the United States, which have been set aside for the benefit and enjoyment of the people. Each Park is in charge of a superintendent, assisted by a staff of rangers, whose time is fully occupied in multifarious duties, which include accompanying visitors on nature walks, and answering all sorts of questions about the animals. trees, birds, history, archaeology, geology, etc., of their respective districts. The rangers are a fine body of men, invariably kind, courteous and helpful. Their talks in the local museums, and round camp fires in the evenings—where coloured slides and moving pictures are frequently exhibited—make visitors have no dull moments, and make them wish their stay could be prolonged.

Scores of books have been written about the Grand Canyon, and the above gives a mere glimpse of one of the most wonderful works of Nature.

THE WORD OF WISDOM

(Continued from page 247)

the alimentary tract, also favours fermentation and putrefactive changes. Therefore, pastry and rich foods which are mixtures of fat and starch or sweets are always difficult of digestion. Excessive use of fats leads to indigestion and liver trouble. Another factor is that, with the exception of butter and the yellow animal fats, they lack vitamins, mineral salts and fibre. Vegetable oil, bacon and lard contain no vitamins.

A warning must also be given regarding the use of fried foods. When brought to a high temperature some of the fat is apt to be broken down into substances irritating to the alimentary tract. If properly cooked, fried foods may be eaten in moderation. However, they should be left out of the diet of children altogether. Butter and cream, the yellow fats of meat, with a minimum of salad oil, should form the chief supply of fat in the diet.

The Word of Wisdom Confirmed. When the Word of Wisdom was given in 1833, plant chemistry had scarcely been born. A number of plants had been studied for the medicinal, stimulating or toxic substances they contained. There was no certain knowledge at the time that all the substances necessary for the maintenance of life were found in plants, except as certain vegetarians had succeeded in living on a wholly vegetarian diet. A number of years after the revelation was received, it was demonstrated by scientific methods that all known substances required for the nutrition of the animal body were found in varying proportions in all plants, and that plants might therefore be used for human food unless they contained, in addition, injurious substances, as, for example, caffeine in the coffee bean. Moreover, it was shown that fruits and vegetables are of chief value in maintaining human health. This was in direct confirmation of the statement in the Word of Wisdom that "all wholesome herbs are ordained for the constitution, nature and use of man." The Word of Wisdom is again confirmed by science.

(To be continued)

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DEATHS

BEET—George John Beet, father of Sisters Alice and Elsie Beet of the Rochdale Branch, passed away on Thursday, February 15th. A short service was held in the home, speakers being Brothers N. T. Woodhead and F. Kelsh. Brother Kelsh also dedicated the grave. A memorial service was held in the branch chapel on Sunday, February 25th.

ROBINSON — Sister Robinson, aged 69 years, passed away on Tuesday, February 27th. She was a faithful member of the Church for many years. Funeral service was conducted by Branch President Thomas Turnbull at the Gateshead Cemetery on Saturday, March 2nd. Brothers Hanley Short and George Wappet (of the District Presidency) were the speakers and Brother Wappet dedicated the grave.

Sheffield District Easter Convention

SHEFFIELD DISTRICT held an Easter Convention on Saturday, Sunday, and Monday, March 23rd, 24th, and 25th.

Saturday, March 23rd:—

A dance was held in the Sheffield Branch Recreation Hall to begin with, and Mr. Frederick Jubb and his band provided the music. Every branch was represented, the number present being approximately 90.

Sunday, March 24th:—

Testimony Meeting convened at 11.00 a.m. with District President George H. Bailey conducting. A good spirit prevailed and 42 people were present.

At the Afternoon Session at 2.30 p.m. President Bailey conducted. The theme of the Convention was the "Resurrection." Speakers at this meeting were Branch Presidents J. T. Quinney (Rawmarsh Branch), F. K. Birkhead (Barnsley Branch), and Brother G. E. Lloyd. A vocal solo was rendered by Brother John Snow, and the Doncaster Choir sang "Jerusalem," and was conducted by District Choir Master Alvin Holton. Number present approximately 98.

The Evening Session commenced at 6.00 p.m. with President Bailey conducting. Speakers were Brothers A. E. Maybury, Alvin Holton, Arthur J. Fisher (Sparkbrook Branch, Birmingham District) and President G. H. Bailey. Musical numbers were given by Brother G. Laycock and the District Choir who sang the negro spiritual "Steal Away."

Monday, March 25th:—

All saints and friends gathered in the centre of Sheffield at 9.30 a.m. to go on a ramble. Conducted by Sister Rita Hardy and Brother Douglas T. Walker, they went to Forge Dam and Whiteley Woods, returning to the Chapel about 1.15 p.m., where refreshments were served. About 30 attended. After this a Competition Programme was arranged and was composed of vocal choruses, duets, solos, quartettes, instrumental solos, speeches, debates, recitations, and plays.

Here are the winners of the various items:—

Vocal Solo—Sister M. Holton (Doncaster); Vocal duet—Brother and Sister Laycock (Sheffield); Vocal quartette—Brother Frank Smith, Sisters Marie Hoffman, Connie Cook, and Molly Brennan (Doncaster); Vocal Chorus—Doncaster; Plays—Brothers John Snow, George Hampstead, Sisters Olive Snow, and Quinney (Rawmarsh); Retold Story—Sister Winifred Bailey (Sheffield); Debates—Rawmarsh and Doncaster Branches; Speeches —Sister Jenny Birkhead (Barnsley); Recitation—Sister Katie Machin (Doncaster); Instrumental—Brother R. K. Birkhead (Barnsley).

Doncaster Branch was chosen as the winner and was presented with a trophy by President George H. Bailey. About 95 were in attendance.

The whole Convention was a success and was conducted by a Supervisors' Board under Brother Alvin Holton in conjunction with the District Presidency.

★

PERSONALS

GRAHAM - PARK — Sister Margaret Graham, daughter of President and Sister Thomas M. Graham (Airdrie, Scotland), was married to William Kerr Park on Friday, February 16th. Brother Graham Park performed the ceremony. The reception was held in the branch hall.

CUNNINGHAM — The infant daughter of President and Sister James R. Cunningham was blessed in the St. Albans Branch by President Cunningham on Sunday, March 24th, and was given the name of Tina Rose Cunningham.

NEAL — Brother and Sister Neal of the Bristol Branch celebrated their Golden Wedding on April 4th. They were married on April 4th, 1890. The Bristol Branch are to hold a social in their honour in the very near future. Brother and Sister Neal have been members for 30 years.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall.
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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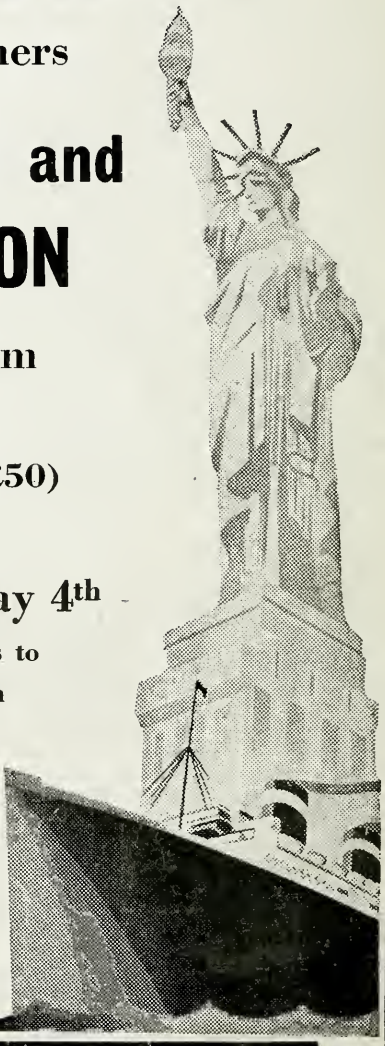

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